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CELESTIAL PHILOSOPHY

(Continued from Page 6.)

"Pity the misfortunes of others."
"From 'Confucianism and Taoism,' by R. K. Douglas.

"Rejoice in the well-being of others."
"Help them who are in want."

"Save men in danger."
"Rejoice at the success of others, and sympathize with their reverses, even as though you were in their place."

"Never boast of your superiority."
"Prevent the evil, and exalt the good."

"Forego much and take little."
"Receive princely favors with fear."

"Bestow favors without expecting recompense."
"Give willingly."

"A man who does these things is called virtuous. All men respect him. Providence protects him. Good fortune and office attend him. The demons flee from him. The god-like spirits guard him. He succeeds in all that he lays his hands to, and to him is given the hope of immortality."

Rev. J. Lambert speaking of Taoism previous to the Christian Era, says: "It believed that nature was peopled with numerous spiritual beings, and reverence and worship were paid to them. It was also believed that it was possible to turn the baser metals into gold, and infinite labor and pains were devoted to discover the art by which this could be done. In addition to this it was also thought that it was possible to prolong indefinitely the human life if only the right elixir or pill could be compounded. It was also thought that there was an island where the immortals dwelt. How to find Feng-lai, the land of immortality? How to mix the elixir, a draught of which would confer eternal life? What was the process by which the metals could be transformed into pure and refined gold? These were questions which agitated men's minds everywhere. Let us not despise these strange superstitions of the early Taoists. They are indeed some of the most interesting phenomena in the entire religious history of the human race. The doctrine of a future life and the looking for redemption soon became prominent ideas in the Taoist religion. The expeditions sent to search for the islands of the immortals in the reign of the Emperor Chin Shi Hwang, and before that time show that higher aspirations had begun to move the Chinese mind. Soon after the time of Christ, Tai shan, the celebrated mountain of the Confucianists and Taoists, became known as the mountain of the god who rules over life and death, and this is the origin of the special worship at the Tung Yu mau in modern cities which embraces adoration to the judges of the souls of the dead in the Chinese Hades. In those times people believed that armies of a very exalted excellence could ascend to heaven on a stork or dragon. China was in the first and second century very full of these legends; and the marvellous tales told in the Romance of the Three Kingdoms of distinguished Taoists are quite in keeping with what we read in the histories as having happened at that time."

As a religion, however, it is one largely of fear of the evil spirits, believed to be ever about, ready to do mortals harm."

The philosophy of Buddhism came later than the two systems we have already considered. With Buddhism came new ideas and views.

The future state, Heaven and Hell, came into more prominent view.

The doctrine of Rewards and Punishments is more strongly emphasized.

A life-long struggle against evil, a process of regeneration and purification, to make ready for a higher life, and as a help to all this the monastic life.

There is much that is beautiful and attractive in the theories and ideals of Buddhism. But in real practice it is most degenerate and debased. It is not the real "Light of Asia." It is, however, too large a subject to go into in the present paper.

We have thus had some little insight into Chinese philosophy as found in their three religions. What relation, then, should the preacher of the Gospel of Christ hold to these ideas?

However beautiful are some of the teachings of Confucius, however attractive some of the Buddhist philosophy, however truthful some of the sayings of Lao-tsz (Taoism), yet we feel that as religions they are not sufficient. The Saviors of the Gospel are the one needful for all mankind. Between Christianity and these other systems there can be no quarter.

But the preacher, whatever his field, must try and avoid antagonism as much as possible.

The truest and best relation is one of conciliation. The sages of old have often been real lights, helping man onward and upward toward the great light. Because we have the sun blazing in the sky shall we say the candle is of no value? Many of the truths which they have, in part, may help us to make clear the knowledge we have revealed to us through Christ Jesus.

Helpful points because of their teachings:

One—We can more forcibly bring to them the one true God as Sovereign and Ruler, and at the same time make plain that He is a personal God, and Father of us all.

Two—Familiar piety can be explained to them in a truer light from a Christian standpoint.

Three—The great doctrine of immortality will come to them more clearly because their hearts have already had longings for a better state.

Four—Rewards and punishments are one thing that they deeply believe in. Can we not use this truth to lead them to a better understanding of sin, and its fearful results?

Five—From this will not their hearts more easily turn to the true Savior of all mankind?

Six—They have much to say of spirits (Books about gods and geni). May not this help us to make more evident to them man's spiritual nature, and his need of a renewing by the power of the Holy Spirit? They seek for the approval of spirits. Tell them of the true Spirit who sees all.

Seven—Much about prayer. By contrast show the true and false.

Eight—As to brotherly love, and even love of enemies. May it not help us to call to their minds that their own philosopher Lao-tsz, said: "Recompense injury with kindness," and "To the good I would be good; to the bad I also would be good; and then show that we can not do that of ourselves, and need the help of a real Savior."

Nine—Allow that truth is truth. Compare the Bible and the Chinese classics. Lao-tsz—"Mighty is he that conquers himself."

Ten—"He that ruleth his spirit is better than he that taketh a city."

It is right for us to quote from heathen books while preaching the word of God? Yes; Paul did; as certain of your own poets have said, "To the Greeks he was a Greek."

John—"No man hath seen God at any time."

Confucius—"The doings of supreme Heaven have neither sound or smell."

John—"He came to his own and his own received him not."

Confucius—"No one knows me; He who knows me is Heaven."

New Testament—"Repent and be baptized."

Mencius—"Though a man be wicked, if he purify his heart he may be saved to God."

Paul—"God made all of one blood."

Confucius—"All within four seas are brothers." "All under Heaven one family."

Golden Rule—"Whatsoever ye would that men should do unto you do ye even so unto them."

Silver Rule—"What you do not like done to yourself, do not to others."

Christ and Paul—"Love thy neighbor as thyself."

Confucius—"Overflow with love to all."

Paul (Ps.)—"There is none righteous." Confucius—"I have never seen a good man."

Paul—"Whose God is their belly." Confucius—"Filled with food, think of nothing else."

I think we can agree with the suggestion of a recent writer, to hold to the "true Catholicity that tells the heathen that all the good, the truth, all that is worthy and pure in his system, will be included in, and conserved by Christianity. Christianity puts away Judaism, and yet the spirit in which our Divine Master introduced it was, 'I came not to destroy, but to fulfill.' A writer in 'China's Millions' the other day tells us that he much ado to prevail upon a convert to 'give up Confucius.' I should think so, indeed; but why must Confucius be 'given up'? The Jew did not give up Moses when he became a Christian. Jesus is a Savior, the only Savior. This is a blessed truth. Confucius never made the slightest pretension to be such, but is he therefore not a Sage?

"Take the idea that the hearts of these people are as a garden. You feel he is not growing the true life-giving tree. So you run into his garden, and with small explanation and no apology you trample his plants under foot, pull them up with rash haste, call them all weeds and rubbish, pronounce the fruit to be all poison, and shout lustily for the axe to hew down his trees. He is sure to get into a rage, to pronounce you a ruthless destroyer bent only on reducing his garden to a waste, and, without waiting to see what you have to offer, will expel you ignominiously from the ground. Go more quietly to work. He is less liable to uproot, more anxious to plant and cultivate. Take your own good seed and sow it quietly. Set hardy plants by his. They will look strange and foreign for a time, and even when he brings them to the table their taste may be alien at first. But have patience; toll in the gentleness of love. Your 'illy of the valley' has a silent charm of lowly beauty, which will steal into his heart; your 'Rose of Sharon'—he has seen no flower that has one-thousandth part its entrancing loveliness; and when the 'Tree of Life' bears fruit in his orchard, that will be fruits such as his lips were never blessed with."

With a Christian spirit of conciliation, not compromise, we will seek to win them to a full surrender to Christ as King of Kings, and Savior of the World. With His spirit to lead and guide them they will see how far superior is the wisdom of God to the philosophy of men.

GREAT JUMPING BY A MULE.

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A most remarkable story, the truth of which is vouched for by Major B. R. Selden, the well known street car man, and several of his employees, concerning two full grown mules jumping through a small window in the old horse car stables in Manchester, has just come to light. The story as related by Major Selden, and sworn to by several of the most reliable men in his employ, is as follows:

The blacksmith, Henry Dandridge (who has since died) was required to go to the stables daily to examine and replace all shoes that had become loose or worn lost while mules were at work. On one occasion referred to above he had purchased a new sheepskin apron, which the mules had never seen, and when Dandridge went into the stall without warning, one of them, "Bet," became alarmed at the sight of the leather and leaped through the open window to the ground outside.

Major Selden says he came in about this time, and upon learning the cause of the excitement, ordered the man to go back into the stall, and when he started the mule reared up and was about to repeat the performance. He feared the mule might not be so fortunate in the second jump and told the man to come out of the stall.

The "Maggie" mule, says Major Selden, jumped through a window the same size on the opposite side of the stable, and as far as he could discover, upon close examination, neither of them received the slightest scratch. He says tracks were plainly visible on the outside where the "Bet" mule landed and made an effort to turn and again face the window, she being still halted to a scantling on the inside. The halter chain, four feet long, was attached to a beam four and a half feet above the floor on which the mule stood.

Window opening, 1 foot 9 inches by 2 feet 6 inches. Trough 2 feet wide. Top of trough to floor, 2 feet 11 inches. From bottom of window sill to ground outside, 4 feet 7 inches.

Major Selden says "Bet" was selected from forty-two mules owned by the Richmond and Manchester Railway Company on account of her size, as a regular tug, to draw cars up the hill from Ninth and Cary to Ninth and Main streets, and would weigh about 950 pounds.—Richmond Times.

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